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For the Belfast Monthly Magazine.

ON THE ATTEMPT TO CHANGE THE
NAME OF CARRICKFERGUS BAY TO
BELFAST-LOUGH.

GEOPHGRAPHERS and map-makers, at different times, appear to have taken the liberty of giving new names to places, in opposition to the old ones. Such innovators have, in times past, been the cause of considerable confusion, and in many instances, by such actions, the real names of places have been either lost, or become a matter of uncertainty.

Ireland, in numerous instances, has shared this progressive confusion; so much so, that several towns noticed by Holinshed, in his Chronicle, among the "haven towns of Ireland," are now not even known to the antiquarian.

In this case, as in many others, we appear to have profited little by the errors of our ancestors, as a system of innovation still prevails amongst us; and which is not a little conspicuous in the attempt to change the name of Carrickfergus bay to Belfast-lough.

There appears as little justice in this attempt, as perhaps in any recorded in modern times; Carrickfergus being anciently a place of very considerable importance, and giving name to the bay several centuries before Belfast was noticed as a town; which indeed is scarcely mentioned prior to 1503. Even then it does not appear to have been of note, and, probably, was only remarkable for a ferry being there; hence its ancient name *Beub-Farshady*, i.e. the mouth of the ferry, now corrupted into Belfast.

In fact, Belfast, though now the capital of Ulster, makes little figure as a town, until after the corporation of Carrickfergus sold their com-

mercial privileges to government, in 1637, from which period it has risen rapidly to its present eminence; this eminence, however, gives no right to alter the name of the bay, no more than to call the Lagan river, the river of Belfast—perhaps the impartial reader will think not so much.

Besides the above facts, the following is of itself sufficient to lay this innovation entirely at rest. In all charters granted to the corporation of Carrickfergus, by the Kings and Queens of England, this bay is still called the bay of Carrickfergus, and placed under the jurisdiction of that corporation.

In the last charter, granted by James I., the same name is retained; but the small bay of Bangor, and pool of Garmoyle, are excepted from the jurisdiction of the Mayor of Carrickfergus, which in some measure sanctions that part lying between Garmoyle and Belfast to be called Belfast-lough; yet, in a general view, it certainly cannot, with any degree of propriety, be applied to the bay, as the mayor of Carrickfergus, for the time being, retains his jurisdiction over all other parts of said bay; as fully as over the *lands* of that corporation.

Knockmór.

T.S.

To the Proprietors of the Belfast Magazine.

THE subject proposed by your correspondent C.E., in your Magazine for August, is certainly one of considerable importance. The question seems to be, whether the cultivation of taste be likely to promote our happiness. Let us first explain, what we mean by the word *taste*. Perhaps the following may be a correct definition. Taste is a delicate perception, and a warm admiration of whatever is beautiful

and becoming, accompanied by a strong dislike of every thing that is disproportioned, deformed, and ungraceful. If this be an accurate explanation of the word, it will follow, that a highly cultivated state of the faculty must strongly influence the manners, the conversation, and the writings of its possessor, and give to each a superior degree of polish. It will also follow, that, as virtue is the most beautiful and most becoming of all qualities, and vice the contrary; the one will be most ardently admired, and the other most assiduously shunned, by the mind in which taste exists in its highest perfection. Hence it seems a legitimate conclusion, that the man of taste must possess manners more elegant, and a mind more virtuous, than the person who has entirely neglected the cultivation of this faculty. But, will it be denied that such a man has a greater chance of happiness? In answer to such a denial, let us look round the world, and observe who are the wicked and the wretched; who are the perpetrators of the basest and meanest of actions; who transact those deeds, of which the certain consequence is lasting misery. In general, the uneducated, the uncultivated, whose minds are like dark and loathsome dungeons, the fit receptacles of every unclean thing.

The influence of taste is strongly marked in the effect of good books, and good company, upon the observing mind. Let every one consider what are his sensations after reading an elegant poem, or enjoying the society of people of refined taste and elevated manners. Who is there so depraved, as not to feel his good dispositions strengthened, and his bad ones, if he is so unfortunate as to have any, ameliorated by such employment? Who is there that could rush from company of the

above description, to the commission of any thing inelegant and low? He must have an incorrigible heart; little can he have cultivated the delicate sense of which we speak. Taste, virtue, and happiness, are closely allied. To trace the genealogy in a fanciful way, we may say, that virtue is the offspring of taste, and the parent of happiness.

As for the arguments of those who assert, that a refined taste debars its possessor from a large portion of enjoyment, which he might receive from inferior objects; they seem too absurd to deserve a refutation. Surely this vast creation which surrounds us, is not so deficient in real beauty, that we need seek for pleasure from deformity. A person of a vitiated taste may be delighted with low company, and mean actions, bad books, and rude discourse, but does any person of taste envy the enjoyment of such a one? I have heard, when bad music has been condemned, a young lady congratulate herself upon not having so much taste as to make her dislike it. I have known, when inferior poems have been laughed at, the same person say she would be sorry to have so much taste, as not to admire them, and kindly pity those who could find no pleasure in music or poetry that was not excellent.

Many of those who indulge themselves in sneering at almost every cultivation of mind, are merely endeavouring to apologize for their own indolence. They find it so much easier to drudge on in the lower and more humble path, than to ascend to a higher, that we ought not to be surprised at finding them railing against every one who is desirous of moving in a more elevated sphere, and of shaping his course nearer and nearer to perfection. There are so few who know how to assume manners, superior to those

of ordinary life, and to support them with ease, that we need not wonder when we see many who rejoice to trample under foot whatever would tend to elevate and improve the state of human society.

From the man of taste we may expect every thing that is great or refined, every thing that can embellish or give a charm to life. He is happy himself, and renders every one around him happy. His mind is stored with learning, though he never obtrudes it unseasonably; his conversation and his writings are alike elegant and easy. His manners are polite and graceful, and his affections warm and extended. Neither in his dress, his house, nor his furniture, is he the enemy of ornament; yet they are neat, rather than showy. To all he does, or says, may be applied, with singular propriety, the much admired epithet which Horace gave to Pyrrha, *Simplex munditiis*.

Dublin.

DION.

For the Belfast Monthly Magazine.

THIRTEENTH REPORT FROM THE COMMISSIONERS OF THE BOARD OF EDUCATION, IN IRELAND.

Act 46 Geo. III.

(Ordered, by the House of Commons, to be printed, 1st May, 1812.)

To his Grace Charles, Duke of Lenox and Richmond, &c. &c. &c. Lord-Lieutenant General, and General Governor of Ireland.

(Continued from No. 51, Page 284.)

Blue-Coat Hospital in Cork.

THIS endowment was founded in or about the year 1699, by Doctor Edward Worth, Bishop of Killaloe. The following is the information which we have received respecting it. Some time previous

to his death, Doctor Worth executed a deed to William Goddard, mayor of the Staple of Cork, and William Andrews and Jonathan Perry, the then constables of Cork; by which deed he vested in them and their successors for ever, the lands known by the name of the Little Spittal Fields in the South Liberties of Cork, and also the lands of Chapel East and Chapel West, Ballynought, and Cahrgall in the North liberties of Cork, subject to a head-rent of twenty pounds per annum to Doctor Worth and his heirs. By this deed the mayor and corporation were bound to erect a commodious school-house on said lands, to be called St. Stephen's Hospital, and therein to educate as many boys of the Protestant religion as the funds would maintain; that the mayor and corporation of Cork were to have the government and power of visiting the school, and making rules for its administration, and that they were to let leases of only twenty-one years of the lands called the Spittal Fields, taking half a year's rent as a fine; said fines to be converted only to the use and maintenance of said school or hospital; that the other part of the lands belonging to the endowment, East and West Ballynought, &c. &c. were to be leased at twenty-one years, at the best improved yearly rent, the rents to be expended in the maintenance and support of the school; that also four students in Trinity College, who must be natives of the city of Cork, in preference to all others, should receive 20*l.* per annum as exhibitions, and that the Bishop of Cork, the mayor of ditto, the provost of the college of Dublin, and the heir of the Worth family, should nominate the students; that the other scholars were to be apprenticed to trades. Such is the account which we have received of the contents of